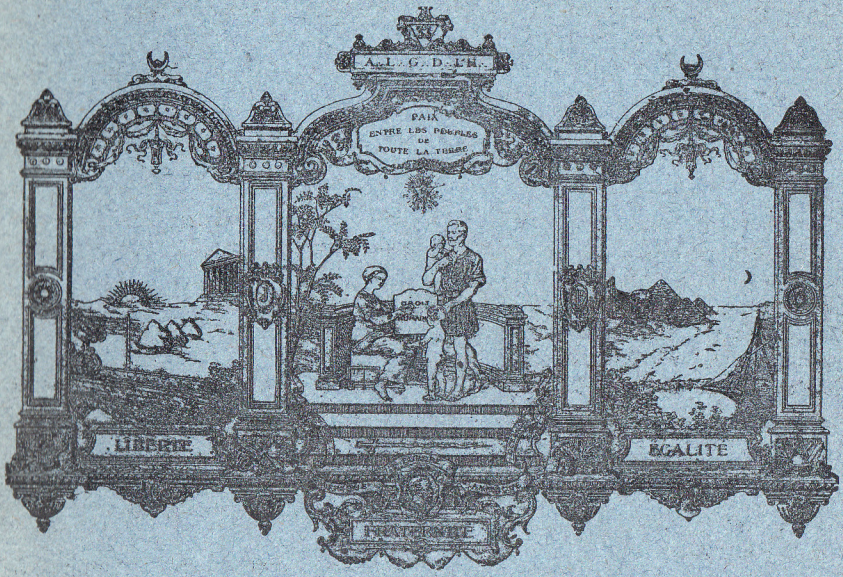
AUGUST - - - - - 1930



The American Co-Mason

Official Bulletin

—of—

THE AMERICAN FEDERATION OF HUMAN RIGHTS

A Magazine devoted to the interest of International Co-Masonry, Published by the American Federation, (Incorporated), at Larkspur, Colo.

VOL. 17 LARKSPUR, COLO No. 8

LODGE GOODS.

When in need of Lodge material or regalia of any kind, send your orders to the American Federation of Human Rights, Box 22, Larkspur, Colorado. Whatever we may not have on hand, we will order for you promptly.

FORM OF BEQUEST.

For the Benefit of the Co-Masonic Home, Larkspur, Colo., I give, devise and bequeath to the Council of Administration of the American Federation of Human Rights, a corporation organized under the laws of the District of Columbia, (describe gift or devise or both as the case may be) to be used for the support and maintenance of the Home established in Larkspur, Colo., in such manner as may be determined by said Council of Administration.

WORSHIPFUL MASTER'S ASSISTANT.

Have you a copy of this instructive little book? If not, order one at once. Price $1.00. Send order and money to American Federation of Human Rights, box 22, Larkspur, Colorado.

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We have a good supply of back numbers of the American Co-Mason and we will gladly mail a bundle to any one wishing to use them for propaganda.

DO YOU READ FRENCH?

Do not fail to order copies of "Le Manuel Interprétatif du Symbolisme du 1er Degré" and "Le Manuel Interprétatif du 2e Degré" par la T. Ill. S. Gédalge. Prix, $1.00 chaque.

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BOOKS.

We have for sale the following pamphlets:

On Orientation, 10c.
Greater and Lesser Lights, 10c.
Pillars and Columns, 10c.

We will be glad to order for you any book you may wish to purchase.

THE AMERICAN CO-MASON

Entered as second class matter March 22, 1920, at the Post Office at Larkspur, Colorado, under the act of August 24, 1912.

Vol. 17, No. 8 LARKSPUR, COLO. Aug., 1930

MASONIC STUDIES

Address all Copy, Questions, and Correspondence for this Department to
ISABEL B. HOLBROOK, 65 Vernon St., Rockland, Mass.

A GOOD LIST

There has come to my desk a little pamphlet of sixty-four pages, six inches by three inches only, issued by one of the American Grand Lodges containing tabloid studies of one hundred of the symbols and emblems of Freemasonry alphabetically arranged. We are giving you the list for two main reasons:

1. Because it is a good outline course for a study class, or for assignments to members for short talks in Lodge, and

2. Because certain of the symbols named are not specially emphasized in Co-Masonic study and we should give thought to such.

The list follows:

1. Acacia
2. All-Seeing Eye
3. Altar
4. Anchor and Ark
5. Apprentice
6. Apron
7. Architecture
8. Ashlars
9. Attentive Ear
10. Beehive
11. Bible
12. Blazing Star
13. Blue
14. Book of Constitutions
15. Breast
16. Cable Tow
17. Cardinal Points
18. Cardinal Virtues
19. Chalk, Charcoal, Clay
20. Circumambulation
21. Coffin
22. Colors
23. Compasses
24. Corner Stone
25. Covering
26. Cube
27. Darkness
28. Death
29. Discalceation
30. Due Guard
31. East
32. Entrance
33. Faith, Hope and Charity
34. Fellow Craft
35. Five Points of Fellowship
36. Five Senses
37. Forty-Seventh Proposition

38. Gavel
39. Geometry
40. Gloves
41. Great Pillars
43. High Hills and Low Vales
44. Hiram Abiff
45. Hoodwink
46. Hour Glass
47. Indented Tessel
48. Instructive Tongue
49. Jacob's Ladder
50. Journey
51. Letter G
52. Level
53. Liberal Arts and Sciences
54. Light
55. Lily-Work
56. Lion of Judah
57. Lodge
58. Lost Word
59. Low Twelve
60. Master Mason
61. Master's Hat
62. Master's Piece
63. Middle Chamber
64. Moon
65. Mosaic Pavement
66. Network
67. North
68. Northeast Corner
69. Oblong Square
70. Orders of Architecture
71. Orientation
72. Parallel Lines
73. Perfect Youth
74. Plumb
75. Point Within the Circle
76. Pomegranate
77. Porch
78. Pot of Incense
79. Preparation
80. Quarries
81. Right Hand
82. Ruffians
83. Salutation
84. Scythe
85. Setting Maul
86. Sharp Instruments
87. Silence
88. "So Mote It Be"
89. Solomon's Temple
90. Square
91. Sun
92. Tokens
93. Three, Five, Seven
94. The Trestleboard
95. The Trowel
96. Twenty-Four Inch Gauge
97. Wages
98. Weeping Virgin
99. Winding Stairs
100. Worshipful Master.

It is not claimed that the list given is exhaustible, nor is it. Who will list and submit additional symbols that have meant much to the Co-Masonic symbologist?

Can you definitely distinguish a symbol from an emblem? an emblem from an allegory? an allegory from a ceremony?

The pamphlet recommends the following six books to those desiring to make deeper study of the subject:

"Symbolism of Masonry." by Albert G. Mackey;

"Symbolical Masonry," by H. L. Haywood;

"Short Talks on Masonry," by Joseph Fort Newton;

"Symbolism of the Three Degrees," by Oliver Day Street;

"Lodge and the Craft," by Rollin C. Blackmer; and

"New Encyclopaedia of Freemasonry," by A. E. Waite.

THE CARDINAL POINTS, AND COGNATE SYMBOLS

North, east, south, and west are so called, from the Latin, "cardo", a hinge, because they are the principal points of the compass on which all the other hinge, or hang.

Research into the symbolism of the Red Indian reveals the fact that there was found to be among them an actual "adoration of the cardinal points." The number four, in consequence, was considered sacred, and it was the only number that held any prominence in the religion of the Red Race. The prevalence of a cross as a symbol among the aborigines of America is known to have long antedated the coming of the white man and the Christian, and it is accounted for on the theory that the four equal arms of the cross stood to the Indian for these four sacred cardinal horizon-points. Likewise, they stood in turn, in some mystic sense, for pedestals to be obtained on his great life-journey. Here are the words of the Birth Chant used by the Omaha Tribe of Indians:

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the second hill!

Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the earth,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the third hill!

Ho! Ye Birds, great and small, that fly in the air,
Ho! Ye Animals, great and small, that dwell in the forest,
Ho! Ye Insects, that creep among the grasses and burrow in the ground,
I bid you hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the fourth hill!

Ho! All ye of the heavens, all ye of the earth:
I bid you all to hear me!
Into your midst has come a new life.
Consent ye, consent ye all, I implore!
Make its path smooth—then shall it travel beyond the four hills!

These verses might well form an invocation to be musically or dramatically chanted as 'into our midst comes a new life' and a newly-born Brother stands in the northeast corner beginning his thrilling horizon-circling Masonic travels. We wish some composer would set these words to music and add a new gem of harmony to Craft song, at present altogether too poor and meagre.

About 2000 B.C., the Babylonian empire was at its heignt and we find therein the astronomical facts written

into all their records and built into their architecture. The Assyrian Bull and the Egyptian Sphinx are both compounded of the four constellations which at the time held the cardinal points of the zodiac. They comprise Taurus the Bull, Leo the Lion, Aquarius the Man, and Scorpio (Aquila, the Eagle).

These four fixed signs are also found in the national symbolism of the ancient Chinese and associated with the four colors, black, white, red, and blue. The constellation of the Lion was called the Black Warrior; Taurus the Azure Dragon; Scorpio the White Tiger; and Aquarius the Red Bird. There is record of a very ancient temple in China, correctly oriented, whose four walls were, respectively, of those colors. (Blue, Red, Black, and White are, respectively, the four walls of the Grand Temple of Freemasonry.)

In both Egypt and Assyria we find the Bull used as a sacred symbol as it is to this day in India. When the vernal equinox was in the constellation Taurus the worship of the Bull was celebrated with Spring festivals. The Egyptians at the time decked a white bull with garlands of flowers and set a golden discus between his horns to represent the entry of the sun into Taurus. Later, when the signs of the zodiac became confused with the constellations, the same ceremonies were transferred to the signs, and has remained associated with them in popular use to this present day. Hence, our May Day festival—which had its origin with the Sun in the constellation Taurus at the Vernal Equinox—is now associated with the entry of the Sun into the Sign Taurus in the month of May.

About the time of the Exodus the Equinox was passing out of Taurus into Aries, and consequently we find the institution of the Jewish Passover (Pasach) to have been inaugurated by Moses. That great lawgiver, who, as it is said, was learned in all the lore and language of the Egyptians, that is, would have been initiated into all the mysteries of the universe to which at that time the priests of Egypt had access, broke up among the Isrealites the worship of the Golden Calf and thereafter the symbol of the Ram became paramount. The Pasach or transit was none other than that of the Vernal Equinox from the constellation Taurus into that of Aries We can see that Taurus is identified with the age of the Patriarchs, the age of husbandry,the ascendency of Shepherd Kings, while Aries marks the cycle of military leadership, extending to Assyria, Egypt, Persia, and Greece, culminating in the Roman Empire.

These four fixed points stand likewise for the four basic elements, known in science as the four states of matter, and symbolically handled by the Masonic neophyte as "offerings." These in their turn have analogy with human principles:

Leo represents Fire, which stands for Spirit.

Aquarius represents Air, which stands for the Human Soul, or Ego.

Scorpio represents Water, which stands for the Animal, or Emotional, Soul.

Tauras represents Earth, which stands for the Body.

Here we have Spirit above and Matter beneath linked together by a dual tie—the human soul, or mind, in relations with spirit and the animal soul in relations with matter. The two companion schemes in the complete arc of life, i. e. the four states and their corresponding evolutes, could be represented thus: The Descending Arc of Involution (Cosmic) is: 1. Igneous; 2. Gaseous; 3. Fluidic; and 4. Mineral. The corresponding Ascending Arc of Evolution (Anthropic) is: 1. Mineral; 2. Vegetable; 3. Animal; and 4. Human. In the last-named order we see very clearly "the three irregular steps" or increasing stages of consciousness-progress to be taken before entrance to the human kingdom which is the Masonic Lodge.

In the simplest cosmical symbology some of the most profound secrets both of the universe and of man lie concealed, giving multiple interesting myths and symbols which form an essential part of occultism and of occult Masonry. A lion trampling on a snake and a bull in the folds of a snake are to be found among the symbolic monuments of the past.

There is a deep and subtle connection between the Lion, the Bull and the Bee symbols. On an ancient Mithraic monument of Assyria there is shown in bas-relief the figure of a lion from whose mouth a bee is issuing. And it at once calls to mind the riddle of Samson:

"Out of the eater came forth meat,
And out of the strong came forth
forth sweetness."

And the men of the city could not in three days expound the riddle, but on the seventh day gave him the answer:

"What is sweeter than honey?
And what stronger than a lion?
(See Judges, chap. 14).

Now the key to the symbology is supplied by Samson's answering words:

"If you had not plowed with my oxen (Taurus) you had not found out my riddle." (Judges, chap. 14, v. 18.)

Samson signifies the sun, and therefore his story, like that of Hiram Abiff, is based on and associated with the solar myth. Melita or Mylitta was the Assyrian name of the goddess-mother Virgo, the same as was called Isis in Egypt. Melita was also the name of the bee. Arabian astronomers record that, when the sun reappeared after a great catastrophe which destroyed Atlantis, its reappearance was by the star Dendebola which was at the overlapping of Virgo and Leo, from the union of which signs arose the Sphinx. The overlapping of Virgo (Melita, or the Bee) with Leo would place the honey in a body of the Lion. We can now understand Samson's riddle as marking a zodiacal event, the end of an eonian destruction of tremendous result to earth-men.

Using the correspondences given above between the four forms of fire, air, water, earth, we could kabalistically state it thus: Out of Spirit proceeded Matter, as from Fire the element of Earth was evolved and the saying "If you had not plowed with my oxen you had not found out my riddle" would be the equivalent of "Save by incarnation on earth

(Taurus) you could not attain to spiritual liberation (Leo). Therefore, the process of differentiation is what is covertly referred to by the riddle, showing that Matter is the ultimate expression of Spirit on its descending arc, its negative pole. As matter thus stands for the female principle in Nature symbolically, hence the Samsonian tradition involves the woman who betrayed Samson's secret.

Is the story such a ridiculous fantastic jumble of impossible things as is usually thought? Read as cosmic symbolry it is that of the hero, the Sun, performing his feats of strength, ever in contest with the "woman" and her Philistine assassins of darkness, his victories alternating with his losses, his bondages culminating in revivals of spirit.

"And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand and of the other with his left", and pulled it down upon all the people therein, "so the dead which he slew at his death were more than they which he slew in his life." (Judges, chap. 16. verses 29 and 30.) Read the story of Samson over again in the light of Masonic and cosmic symbolism. Use the Taurean key for the riddle and its fourfold turning of aspects, fire down to earth, and earth up to fire.

It is not merely a cosmical symbolism. It is also a spiritual one.

Let us get back to our main theme, the cardinal horizon points. To do so, we copy what is the authoritative statements thereupon:

EAST. The East has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshippers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence. And even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sun-rising continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches.

And hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as North is esteemed a place of darkness, the East, on the contrary, is considered a place of light.

In the oldest lectures of the last century, the Mason is said to travel from the West to the East, that is, from darkness to light. In the Prestonian system, the question is asked, "What induces you to leave the West to travel to the East?" And the answer is: "In search of a Master, and from him to gain instruction. The same idea, if not precisely the

same language, is preserved in the modern and existing rituals.

The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair. (Mackey).

EAST. Like sunrise from the East so does light dawn upon the mind; and like the dawn itself is the place of the East in our Ritual. It is the Worshipful Master's station: the Letter G hangs there; the candidate seeks it; the Lodge is oriented toward it; what the center of gravity is to the earth it is to the whole symbolic system, everything moving toward it; in short it signifies that whole effort to seek and find Light, and more Light, which is the mainspring and motive of the mind in Masonic life. The Master's station is called The East, the Grand Master's is the Grand East, and in some countries a Grand Lodge is called a Grand Orient —all for the same reason. (One Hundred Symbols).

WEST Although the west, as one of the four cardinal points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the east, the recognized place of light, it, in Masonic symbolism represents the place of darkness and ignorance. The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered towards the west were obliged to return to the east in search of the knowledge of their ancestors, is not confined to Masonry. Creuzer (Symbolik) speaks of an ancient and highly-instructed body of priests in the East, from whom all knowledge under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West. And in the "Legend of the Craft," contained in the old Masonic Constitutions, there is always a reference to the emigration of the Masons from Egypt eastward to the "land of behest", or Jerusalem. Hence, in the Modern symbolism of Speculative Masonry, it is said that the Mason during his advancement is **travelling from the West to the East in search of light.** (Mackey).

SOUTH. When the sun is at his meridian height, his invigorating rays are darted from the south. When he rises in the east, we are called to labor; when he sets in the west, our daily toil is over; but when he reaches the south, the hour is high twelve, and we are summoned to refreshment. In Masonry, the south is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty. (Mackey).

NORTH. The north is Masonically called a place of darkness. The sun in his progress through the ecliptic never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays

of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early rituals of the last century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in the darkness of long nights and the dreariness of winter. (Mackey).

NORTH. As the region lying farthest away from the sun the North is a national symbol for darkness. In Freemasonry it represents the profane world, not as yet visited by the light of initiation, and that darkness which lies upon the ignorant mind. It is to point to this meaning that the north side of the Lodge Room is so dark. It is a curious fact that whereas in daily speech south is the opposite of north, and west the opposite of east, in our symbolism north is the opposite of the east because the former is the home of darkness, the latter of light. (One Hundred Symbols).

You will note, please, the seeming inconsistency in the above as to the location of the place of darkness—in both the west and the north. To clear this, we need a better understanding of "The North."

We have before us a thoughtful letter of inquiry on this point received some months ago. The member asks: One has said that the North represents Chaos, why is there a vacant chair there? Some say the invisible Master of all Masons sits there. Is that so? Will you straighten out our difficulty?

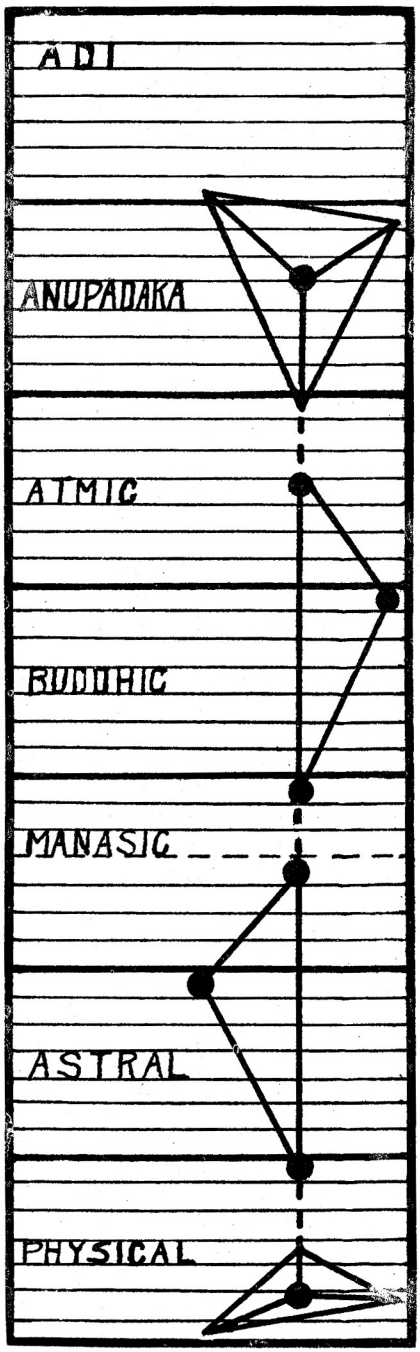
We shall try to do so in a following article, devoting an entire study to these puzzles about "The North."

Meanwhile, preparatory to it, we are presenting to you a diagram representing the seven planes (each with seven sub-planes) of the Universe, and, similarly, of the constitution of man. On these are placed the four cardinal manifestations of the triple life. That diagram is a wonderful Masonic chart. Since it is a complete concept of the whole, it can be made to furnish the explanation of many of our Masonic queries. For examples: Lodges, their number, color, degrees; regular steps; lion's grip; the cardinal points; who were the 15 fellowcrafts and the 12 who recanted; the 3 assassins and the door at which each stood; the ladder, and a hundred other things.

First, see what you can make out of this diagram by yourselves. How many answers to these queries can you find upon it? Mark it up with them. Then we will 'tackle' it together.

This diagram can be used also to chart multiple and varied studies. For example, we have studied out "The Lord's Prayer" by it.

(To be continued).



North

Grand Lodge Above

East

M. M. Lodge

West

F. C. Lodge

South

E. A. Lodge

THE LORD'S PRAYER.

Our Father
Who
Art in Heaven

Hallowed
be
Thy Name

Thy

Kingdom

Come

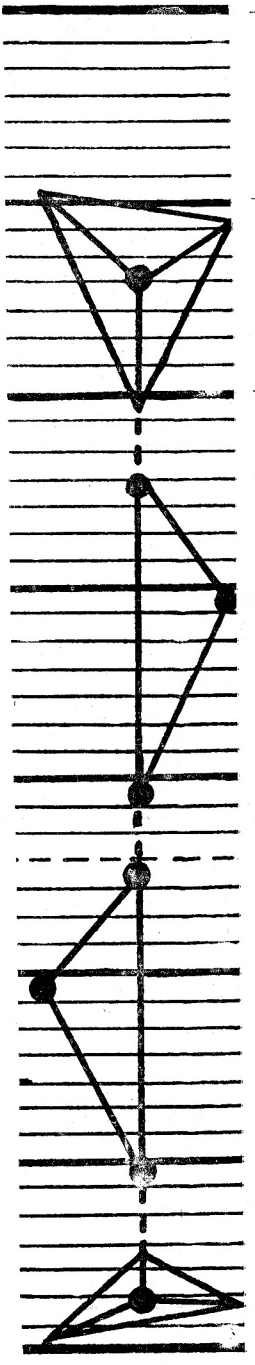
Thy Will

be done

on Earth

as it is

in Heaven



Amen

Forever
and
Ever

And the Glory

And the Power

For Thine is
the Kingdom

But deliver
us from evil

Lead us not
into temptation

Forgive us
our debts as we
forgive our debtor

Give us this
day our daily
bread

Involution | Evolution

THE AMERICAN CO-MASON

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AUGUST, 1930

We have too many religions and not enough religion!

One of the main objects of Co-Masonry is to promote and practice Brotherhood. Any one who is unable or unwilling to be kind, to be helpful, to be brotherly, to be on the square as well as to feel that all members stand on the same level, lacks the proper qualifications for advancement in a Co-Masonic Lodge.

If Co-Masonry is to succeed, it must be selective, it must be for thinking men and women. Our Lodges should discourage and refuse applications from men and women who would ever be unable to properly understand our teachings, and more so applications from men and women who do not stand well in the estimation of those who know them best.

It is better to have a limited membership of men and women who will try to live, to act, in accordance with the principles and ideals of Masonry, than to have a large membership lacking in ideals.

Women are slipping at a rapid rate into local elective and appointive posts, from Justice of the Peace to Aldermen.

A survey of four States shows an increase of more than 100 per cent in five years in Connecticut, Michigan and Wisconsin. Minnesota showed also a decided gain.

Connecticut with a record of 20 women members in its State legislature jumped from 154 to 652 women office holders between 1925 and 1929.

Michigan showed an increase from 367 women office holders in 1927 to 793 in 1929.

Wisconsin had 62 women office holders in 1926 and 171 in 1929.

LARKSPUR

We are often asked about the size of Larkspur. According to the 1930 census there are 17 farms in the school district of Larkspur and a total population of 219, a gain of 4 over the 1920 census.

There are a total of 437 farms in Douglas County (Castle Rock, the county seat, is situated 11 miles north of Larkspur) and a total population of 3491. Our readers will easily see that we are not at all crowded in this county as it has an area of about 800 square miles.

DONATIONS

Recently the Federation has received for its Home Fund the following Donations: B. of M. from Verulam Lodge, No. 525, New York, on the occasion of the Deputy's visit, $5.52; B. of M. from Marie Deraismes Lodge, No. 352, New York, on the occasion of a ceremony of Adoption, $10.93; from Bro. Buller, Lodge 352, $5.; from Bro. Grace Harrison, Lodge 506, Cleveland, on the occasion of her visit to Larkspur with Mr. Harrison, $20. From Verulam Lodge 525, a donation of $50. Bro. D'Alessandro, W. M. of Unison Lodge, Bellaire, Ohio, has sent a check for $45.70, the result of a picnic held June 2, stating: "We want to thank our Bridgeport BB. for their splendid cooperation especially the BB. Di Clemente, Carella, Simone and Boido. The BB. Lestini, Malpiedi, Baralone and Castellani of our own Lodge were also most active, as well as the BB. Orlando and De Luca from the Dillonvale Lodge. Everything we had prepared for the occasion was sold."

Bro. Lenzini of our Centralia Lodge, No. 356, sends the B. of M. of their June meeting with the following note: "We had ten visitors at our last meeting from Herrin, Royalton and Christopher. It was a good meeting. Our District Deputy was present. I am sure if you had been here you would have agreed that we can really do the work well and have good meetings. You will find enclosed a check for $5.65, the contents of the B. of B."

We are pleased to note that our Southern Illinois district has been showing much activity since the Christopher meeting, last Spring, when Bro. Misuraca was chosen as Deputy. She has been most busy attending all the meetings in her district.

MASONIC NEWS

At the close of the year 1929, the International Masonic Association was composed of 27 Grand Bodies. Two adhering Grand Bodies, the Grand Lodge of Hungary and the Grand Orient of Italy, had ceased participation on account of government persecution. It was proposed to suspend the Grand Lodge of Columbia at Carthagena, for failure to comply with the rules. The Grand Orient of Brazil and the Grand Lodge of Cuba have applied for admission and were temporarily admitted by the Consultative Committee subject to the final decision of the General meeting next September. Three Mexican Grand Lodges (Yucatan, Tamaulipas and Sonora) have also applied for membership.

The financial situation of the Association has improved greatly. An annuary for 1930 has been published. The Grand Chancellor has made a special trip to Egypt to investigate the differences between the two Masonic Grand Bodies in that country in view of arbitration by the I. M. A.

The third General Assembly of the I. M. A. will be held this year Sept. 26-30, at Brussels. A large delegation is expected as Belgium will be celebrating at that time the hundredth anniversary of its independence. An International Masonic meeting is being planned for the discussion of

International Peace.

The International Masonic Association publishes an interesting quarterly in French. An English edition will be printed as soon as finances will allow. Address, 61 Bis rue de Lyon, Genève.

At the last annual meeting of the Grand Lodge of North Carolina, the Grand Master, M. W. J. J. Phoenix, called attention to the loss of over 1000 members in North Carolina, in 1929, and estimated a loss of over 2000 more in 1930. He pointed to the loss of several lodges through the arrest of their Charters; to the fact that 21 other lodges had forfeited their right of attendance because of failure to pay their per capita tax, and to the actual loss in receipts for the year closed as well as to a probable greater loss in both lodges and money—as well as members— in 1930.

He then said:

"Masonry is facing a crisis in North Carolina and throughout the nation. Similar conditions prevail in all Jurisdictions, such as

(a) Loss of interest in meetings and complaint of high cost of Masonry.

(b) Large suspensions for non-payment of dues.

(c) Careless methods of subordinate lodge finances and inability to meet Grand Lodge obligations promptly."

Commenting upon the above conditions, the Editor of the "Masonic Tidings", Milwaukee, says in part:

"Poor or unskilled leadership is Masonry's greatest weakness and handicap to day.

"When one looks back a few years at the Masonic leaders of another day, one loses any sense of wonderment over the present state of affairs as outlined by the Grand Master of North Carolina. These men were real leaders, men of influence and men of ability. Generally speaking, what is there today in the average Worshipful Master to inspire confidence on the part of the membership, particularly among those of culture, refinement or ability. Too often he lacks those very qualities himself. It is not sufficient that a Worshipful Master be earnest, sincere and upright. He must have those qualities of leadership that entitle him to the respect and esteem of his fellowmen. He need not be wealthy, but he must be able; he need not have a college degree, but he should respect education and be appreciative of its advantages. He should respect himself and his office and command the respect of others for both. Above all he should regard his office as affording him an opportunity to be serviceable to his community and to his fellow-man; not as one personal honor and aggrandizement.

"With these qualities, a Worshipful Master will have little complaint about poor attendance and he will find his brethren alert to their Masonic responsibilities and zealous in their Masonic duties."

Our Lodges will do well to ponder over the above remarks and to see whereby they can profit by putting in practice some of the advice given.

At its recent annual communication, the Grand Lodge of New York,

among other things, decided: to revise the Book of Constitution to modernize and bring it up to date; to contribute $200,000 toward the completion of the George Washington National Memorial at Alexandria, Va.; to contribute $10.000 toward a Masonic memorial in Pershing Hall, Paris, France; to authorize the constitution of a lodge of Research to be devoted exclusively to Masonic study; to authorize lodges in Syria and the Lebanon to receive Masons of other Grand Jurisdictions upon profession of personal helief in the Grand Architect of the Universe.

The members were urged to give especial attention to conditions of unemployment. Disapproval was expressed of public installations of Lodge officers and practices tending to commercialize Masonry were condemned.

At the International Conference of Supreme Councils held in Paris, last year, a proposition was made recommending to all the Supreme Councils to adopt for all the degrees, from the 4th to the 32nd, the words, signs, tokens and grips in use in the two Jurisdictions of the United States.

Commenting upon the above Grand Commander Cowles of the Southern Jurisdiction said that the recommendation was impractical as the words, signs, tokens and grips of the two Supreme Councils in the United States are not only different, but the degrees are, and it is not possible that either one would change them.

At its last Communication, the Grand Lodge of England granted recognition to the National Grand Lodge of Roumania but refused it to the Grand Orient of Roumania because it was in close affinity with the Grand Orient of France.

An interesting thing about the above is the fact that the Grand Orient of Roumania, considered irregular by the National Grand Lodge of Roumania, and refused recognition by the Grand Lodge of England, is recognized by the Grand Lodge of New York which says that the National Grand Lodge of Roumania is irregular. As a matter of fact, some of the component parts of the Grand Orient of Roumania were chartered by Bro. Ossian Lang acting under authority of the Grand Lodge of New York.

This matter of recognition and irregularity seems to be, after all, quite a farce.

The London "Freemason", writing about the 1930 Annuaire published by Bro. Messaz for the International Masonic Association, commends it very highly but is surprised to find that there are three Lodges meeting in London which are working under the Grand Orient of France. What about the Lodges meeting in Paris which are indirectly under the Grand Lodge of England?

The same magazine, writing about the recognition of four Continental Grand Lodges by the Grand Lodge of England ends with the following significant lines: "The provision against the admission of, or association with women, and against the introduction of politics into the Lodge, will, of course, come first to mind when the question of Continental Masonry is under dis-

cussion."

It would appear that the "woman question" like Banquo's ghost, will not down.

We are under the impression that this "woman question" is having considerable to do with the undeniable progress being made in relationship between anglo-saxon and latin or Continental Masonry. Our anglo-saxon Brethren seem to be very anxious to save Continental Masonry from Co-Masonic contamination. Any way we are quite happy to see the extension of fraternal relations among the Masculine Bodies. The "woman question" will take care of itself.

An Important Decision

The Lodge "La Parfaite Intelligence et l'Etoile Réunies", working under the Grand Orient of Belgium, at Liege, decided recently to again mention the G. A. O. T. U. in its rituals, Such mention had been eliminated 72 years ago. It decided also to place on its Altar the Ancient Charges with the Square and Compasses.

This Lodge has among its members some of the most prominent Masons in Belgium, one of them the internationally known honorary Grand Master of the Grand Orient, Bro. Charles Magnette, who refused to bow before the German authorities during the occupation of his country and was sent to a German prison.

This decision is bound to have its effect upon the Grand Orient of Belgium and even in due time upon the friendly Grand Orient of France.

The Grand Master of Missouri, addressing Grand Lodge, urged upon every member in Missouri, on all occasions, to reprove the tendency to commercialize the fraternity and the attempt to use it for the private gain of any member or group of members.

The Grand Lodge "Alpina" of Switzerland, was granted recognition by the Grand Lodge of Massachusetts at its last communication.

In his Encyclical "Humanum Genus" of April 20, 1884, Leo XIII, the infallible (?) chief of the Roman church, states: "It is not a rare thing that the penalty of death is inflicted upon those Masons who are convicted either of having revealed the internal discipline of the society or of having refused to obey the orders of the chiefs; and these crimes are committed with such audacity, such cunning that, most of the times, the executor of these death sentences escapes the established Justice....." Poor Leo XIII. He was no doubt sincere, but how could the Holy Ghost have allowed him to sign such ridiculous calumny? The most vulgar diplomat would have been very careful not to compromise himself by signing such imprudent text. When a Pope distinguished for his knowledge allows himself to be influenced by such foolish stories. is it any wonder that credulous catholics will lose their heads when confronted with all the ridiculous insanities that are peddled around about Freemasonry.—O. Wirth in Le Symbolisme

A NEW EDITION OF "A READER'S GUIDE TO MASONIC LITERATURE"

The issue of a third edition of "A Reader's Guide to Masonic Literature," published by the Macoy Publishing and Masonic Supply Co., New York, illustrates how a stray thought may develop into something undreamed of. Last September, while pondering upon Masonic book titles, Bro. J. Hugo Tatsch, P.M., conceived the idea of preparing a list of available Masonic books—something that could be used in answering the questions which are put to lodge officers and brethren generally by newly raised Masons relative to the literature of the Masonic Fraternity. Acting immediately upon his inspiration, he prepared the first draft of a descriptive booklet which has since become one of the most popular things of its kind. Seventeen thousand copies have been printed for gratuitous distribution in the last six months.

The keynote of this 32 page brochure is availability. Many Masons have been disappointed in their search for desirable books when learning that they were out of print. Bro. Tatsch's booklet is restricted to such titles as can still be had, and only the truly representative books of the principal classifications are listed. History, biography, ethics, philosophy, the ancient mysteries, symbolism, mysticism, legend, tradition, folk-lore, jurisprudence, fiction, speeches—these are the subjects covered. Because of the interest taken by many Masons in Rosicrucianism and Theosophy, a few typical and conservative volumes on these topics are mentioned in the latest edition of the Guide. A special brochure, "A Reader's Guide to Occult Literature," will appear later in the year.

Any interested Mason can obtain a free copy of this Masonic booklet by addressing the Macoy Publishing and Masonic Supply Company, 35 West 32nd St., New York, N. Y.

HERE AND THERE

In its present form Masonry is progressive and maintains, from the first to the last degree, the same characteristic and aim: the perfecting of the individual by the transformation of the profane into an initiate, the progression of man into Wisdom.

* * *

Masonry will never be true to her mission till we all join hands—heart to heart and hand to hand—around the Altar of Masonry, with a determination that Masonry shall become, at some time, worthy of her pretensions; no longer a pretender to that which is good, but that she shall be an apostle of peace, good will and charity, and toleration.—Albert Pike.

* * *

Shame upon the Mason who could go away from such an assemblage as this and carry in his heart one single feeling of malice or ill will to any worthy and true Mason in the world..... God pity the man who will not here lay on the Altar of Masonry every feeling of rivalry, every feeling of ambition, every feeling of ill will, in his heart toward his Brother Mason; no matter what rite you believe, at what altar of Free-

masonry you worship, Freemasonry is one faith, one great religion, one great common altar around which all men of all tongues and all languages can assemble; in which there can be no rivalry except a noble emulation of rites, order, and degrees which can best work and agree.—Albert Pike addressing in St. Louis an assembly of Northern and Southern Masons at the close of the civil war.

* * *

The more an institution prospers the greater the number of parasites who seek to attach themselves to it. The condition is inevitable, human nature being what it is.

It is those who give who make an institution, whether it is a society, a church or a nation. It is those who take without giving who reduce it to weakness. The parasites can hardly be wholly eliminated, but when their numbers grow to be too great the organization, or organism, is weakened, becomes sickly and may even die.—The Builder, St. Louis, Mo.

* * *

You will have noticed, time and again, men wearing Masonic (or other lodge) insignia of tremendous proportions, sometimes the size of a pigeon's egg. Have you noticed also, when a person seems to be attempting to advertise himself in this way, that he is only too often drab, or in some way insignificant-looking? The fact that he himself feels inferior is perhaps the reason—psychologically speaking—why he wears the large pin. He associates the pin with something that will gain him social esteem. He seeks to compensate for a felt deficiency by something that will make him seem superior in the eyes of others, and in this way he bolsters up his own self respect. —Arleigh B. Williamson in the Messenger.

ONE OF "THREE UNUSUAL BOOKS" REVIEWED IN "THE MASONIC DIGEST", MAY, 1930.

The Catholic Church and Art by Ralph Adams Cram. Macmillan $1.00.

"As Masons we are vitally interested in architecture and the allied arts—art in wood, metals, glass, precious stones, textiles. It is a proud boast of the Craft that it is the direct descendant of those building orders of the middle ages that erected the marvellous cathedrals, supreme expressions of human genius, artistry and aspiration. At that time Masonry was an integral part of the Roman Catholic Church. It is of more than passing significance that the earliest Masonic manuscripts, constituting "the old charges", open with a prayer to the Virgin.

For fifteen hundred years the Catholic Church was the patron and instigator of art, especially of the art of architecture. The earliest architects and builders dedicated their genius to the service of God and Mother Church on the erection of churches and other ecclesiastical edifices. The story of the development of architecture is inextricably interwoven with the story of the church. Popes and Cardinals lent the great weight of their wealth and prestige to the craft of the builder and the glorious cathedrals were the result.

These marvellous temples of worship are more than meeting places where a solemn ritual is celebrated. In themselves they are perfect expressions of human love soaring heavenward. Goethe called them "frozen music" but they are more than that. In their beauty, majesty and splendor they represent the soul of man seeking to articulate the unutterable, seeking to symbolize the quest of the soul for God.

In "The Catholic Church and Art", Dr. Ralph Adams Cram has told us in brief compass the fascinating story of the evolution of architecture, with special stress upon its artistic and spiritual aspects, showing how Christian art sprang from the matrix of paganism, and how the Church impressed upon it her own peculiar spiritual character. The eclipse of art and beauty that followed, or rather was coincident with and was the inevitable corollary, of Puritanism is graphically described, and the significance of the present renaissance of cathedral building is explained. The close relationship between spiritual perception and devotion and the love of beauty is implicit in the whole work.

Dr. Cram is an architect of Boston, of world-wide repute, and is an Episcopalian, being allied with the Anglo-Catholic school of churchmanship. He has given us a most illuminating and stimulating study of the development of architecture.

This book is one of the Calvert series, a group of publications designed to interpret Catholic thought, doctrine and ideals to Protestants. Any Mason desiring to acquaint himself with the best Catholic teaching cannot do better than to get these books."

Masonic Digest—April 1930

Public School Week is featured in this number with eight instructive articles on education and why Masons should be interested in this greatest of all avenues for human enlightenment. These articles include the text of the famous Capper-Robinson Bill now before Congress. This bill has been endorsed by several Masonic Grand Lodges and by the Supreme Council of the Scottish Rite, Southern Jurisdiction. Out of a long list of figures, compiled by Dr. Glenn Frank, president of the University of Wisconsin, which have to do with our public school system, I have selected but the conclusion reached in a study of the distinguished men of America.

"Out of each 1,000,000 without schooling, only six attain distinction.

Out of each 1,000,000 with elementary school, twenty-four attain distinction.

Out of each 1,000.000 with high school education, 622 attain distinction.

Out of each 1,000,000 with college education. 5,763 attain distinction."

So it seems that with all their faults, and their faults are many, the schools are a good investment.

Some have felt that the comparison between the N.E. corner and the newly made E.A. has not been fully explained. In "William Preston, The Man and His Work", by Gordon P. G. Hillis, P.M., Quatuor Coronati Lodge, No. 2076, London, I find the following:

"In the next clause the advantage of laying a foundation stone is explained: That should the ravages of time or violence destroy the whole superstructure, this stone when discovered will prove that such building did exist, the name of its founder, and the purpose of its being erected. How can this apply to the N.E. corner? Because should the influence of virtue cease to operate amidst the corruption of men and the depravity of manners, the original principles which were impressed on his mind on that spot, will never be obliterated, but will guard him from dangers of infection and preserve his heart untainted in the general corruption of the world."

The Builder—May 1930

"At the Triennial Convocation of the general Grand Chapter held in St. Louis, September, 1868, a banquet was held in the new Masonic Hall on Tuesday evening, the 15th, with 320 guests present. During the program of speeches there were many loud calls for Albert Pike, who finally arose, amid a thunderous applause, and delivered an impassioned speech about the record of the Craft during the Civil War, His address was doubly significant; first, in view of the fact that he had himself been an officer in the Confederate Army, and secondly, that his being called upon was a gesture of friendship between the North and the South. Surely it is a matter for just pride that our Fraternity was the first in the field to heal over the wounds of that internecine strife." The full text of his address is given.

"The Freemasonry of the English Speaking World", by Sir Alfred Robbins is said to be the most interesting and informative book by a modern Masonic writer, one that will receive a hearty reception.

Betsey Jewett.

The Grand Master of Idaho has no use for bootleggers and his recent circular to the Brethren of his jurisdiction makes very interesting reading. A bootlegger is entirely out of place in a Masonic Lodge and none should be permitted to remain a member of one.

THE HIGHER POWERS OF THE SOUL

(A Conference held by the "Friends of Symbolisme" November 28, 1929.)

Translated from "Le Symbolisme", Paris, by Bro. Vera Wignall.

The Universe is the materialized Thought of a Spirit of life and of infinite Power, source of all good, for, in the beginning, evil did not exist.

Our individual life flows from that source of infinite life, our ability to love, in a word, our spiritual being, the central nucleus of our "I", whence is derived all that constitutes its superiority in all its province.

According to whether or not we accept this point of view, that life becomes a life of power or of impotence, of peace or of suffering, of success or of failure. Why? Are we not always stronger and happier in knowing we are loved and defended than in feeling ourselves isolated, indifferent towards all?

That infinite Power creates—works, rules—by immutable laws and through the agency of forces that surround us on all sides, active throughout the whole Universe. Each act of our daily lives, every thought, is governed by these forces and these laws. Nothing in all the vast Universe could exist without Law; to transgress exposes us to the effect, whether immediate or long delayed.

The spirit of life and of infinite Power which is beyond everything cognizable, is what we call God, His infinite Spirit fills all the universe with his essence, so that all is in Him and from Him, The individual soul (man) is thus identical with infinite Spirit (the Creator), There is only one. It follows from this Principle that all men are brothers, since they are one in the Eternal.

Blinded by materialism, it is difficult for us to accept these assertions, but it is none the less true that we carry all within us and are each our own creator. It is only necessary to recognize it, and Harmony will repossess our souls, in spite of all the apparent and illusory obstacles which separate us from it; in other words, all evil, whatever it may be, will be dissolved by our Will, in the same manner as a shadow is instantly dissolved when light is cast on it. It suffices to know that we carry within us the light and the power to project it.

Man increases in power in direct proportion to his receptivity to the divine influx. His only limitations are those he imposes upon himself, simply because he does not know himself. By recognizing our real identity, by putting our lives in harmony with the greater laws and forces, we open our souls to the same grand Inspirations that made Prophets, Seers, and Sages down all the ages.

The manifestation of this Power depends on our comprehension and our profound conviction of its existence within us and without us. The majority of beings are closed to this divine influx through ignorance, but others shut themselves off blindly and with intention, and so deprive themselves of powers that might even transform their life. As for those who are wide open to this divine flood and its marvellous action, their joy in living is intense, because it is multiplied by that which they diffuse.

Thought-life has continuous need of inner light. This light will come to us according to the degree in which, thanks to the work of the Spirit, we perceive that we can do nothing without that Divinity of which each soul is a form of individual expression.

Thanks to this knowledge, we are in position to connect the true psychic life with the physical life, permitting it to manifest and act through this channel.

The Energy which pours from the infinite Source of life is neither good nor bad: it is simply the essence of life.

(To be continued)

Masonry is the best international training ground for brotherhood and the mightiest power for good without distinction of race, creed or color.

I. CONCERNING GOD AND RELIGION.

A MASON is obliged, by his tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in ancient times MASONS were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet it is thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have remained at a perpetual distance.—From Anderson's Constitution of 1723.

To the extent that Masons, in various countries, have departed from the above declaration, Masonry has ceased to be a Center of Union. It is time to discard sectarianism and to return to fundamental principles so as to unite people who will otherwise remain at a perpetual distance.

May Co-Masonry ever remain free from disintegrating elements of religious dogmatism and sectarianism as well as from the intolerance that would condemn any member for practicing, in the profane world, a religion of his choice. It will then be able to retain its International character and to become a powerful instrument in disseminating and practicing the ideals of Universal Broterhood.

Wherever creeds and dogmas are adopted, and members are obliged to subscribe to them as the price of membership, individual Reason and Conscience are dethroned and Freedom of Will is lost. Let us pray that such state of affairs may never prevail in the Co-Masonic Order. Every member must always feel free in his search for more Light.



The AMERICAN FEDERATION of HUMAN RIGHTS, Incorporated under the Federal Laws of the District of Columbia, holds a regular Charter from the Supreme Council of International Co-Masonry with headquarters in Paris, France.

The Supreme Council has jurisdiction over Co-Masonic Lodges in all parts of the World.